131 The dialects of the region fall into four subgroups within which only minor
197 variations occur. These divisions were recognized by the Sanpoil themselves and each group was designated by a separate name. It is interesting that the native term for Salish (nsi'lqtcn) was applied only to their own group of dialects. Individual dialects were designated by the name of the people plus the suffix tcn, "speaking." The native linguistic classification follows:

Sanpoil Nespelem Okanogan snəq̓aie'tkᵊ Lakes snəká'lt Colville	nsi'lqtcn	Kittitas Yakima Palus Umatilla Cayuse Wahula	naiya'kutcn
Columbia Chelan Methow Wenatchi stske'tamixᵊ	ns'gwa'mux'tcn	Chewelah Kalispel Spokane	npoke'nixtcn

105 Of the Plateau peoples the Sanpoil were one of the groups least affected by
177 direct influences from other areas. By the time that extraneous cultural innovations filtered through the surrounding peoples they became considerably "leveled down" and the Sanpoil, as a result, possessed no typically foreign culture traits. The horse culture complex is a case in point. From the Plains came this new manner of living and it was taken over almost bodily by the Nez Perce and the Yakima, and to a marked degree by the Columbia. The old life of these peoples is now difficult, indeed, to extricate and disentangle from the made-over culture resulting from this intrusion. We shall probably never have a satisfactory picture of it. But by the time the Sanpoil had been reached by the reverberations of this new culture of their southern neighbors its power had been spent and the sharp edges already removed. The Sanpoil were never greatly affected by the horse culture except in a few superficial aspects of material life. Thus I feel that it can reasonably be said that the Sanpoil possessed one of the most truly Plateau of Plateau cultures. The whole flavor of their life reflected their interior isolation and independence.[3]

101 Culturally most like the Sanpoil were the Colville to the north and the
171 snəq̓aie'tkᵊ on the west. The Columbia linked naturally with the Wenatchi, and the Spokane with the people further east. The Lakes, north of the Colville, were more akin to their Canadian neighbors than to their southern ones.

Though the Sanpoil travelled relatively little, especially long distances, the number of peoples with whom they were acquainted was fairly large. The names by which they were designated follow:

[3]Cf., page 26.

114 inize the full set of notes to see that nothing was missed. The whole procedure was awkward, and without doubt valuable details and interrelations of phases of culture have been lost in the process.

It must be distinctly understood that each author is responsible only for the presentation of his topic, not for the content with all its inconsistencies and gaps. I, too, must share this responsibility: I have added, deleted, and otherwise changed these manuscripts to a considerable extent, for the most part without consulting the authors or initialling my contributions. This is especially true of the sections Material Culture and the Individual Life Cycle.

It is unanimously our feeling that this ethnographic account is incomplete and inaccurate. Local differences in culture seem to have been marked: informants had quite diverse backgrounds. These, plus the inevitable contradictions of informants, caused confusions which were never resolved. It is our feeling that the culture of the Sinkaietk should be restudied by one who will use these data as merely provisional.

101 The Southern Okanagon now live on and
162 about the western part of the Colville Indian Reservation. They now number about 250-
361 300. The group is much mixed, both by intermarriage with other peoples for generations and by the inclusion of many individuals of neighboring tribes. Add to this a high mobility, such that most or all of our informants had resided at one time or another with other peoples. Mixture and intergradation of bands and tribes in this area is clearly ancient and only accelerated by the concentration of interior Washington tribes on the Colville Reservation in the middle of the last century. The upshot is that the ascription of various items of culture to particular bands and tribes is exceptionally difficult.

105 The aboriginal culture is now largely a
177 thing of the past. Older people maintain some aspects of their former economic life and material culture. There is some fishing at weirs; some gathering of berries and roots; some casual hunting. A few tipis and sweat lodges are in use; baskets and bark buckets are still made; occasionally a cradle board prepared and hides tanned in the old manner. The simple social structure has been adapted to reservation purposes, but is now nearly functionless. Shamanistic procedures, the winter dance, the Dream cult, and other organized religious activities of the ancient type are gone. Yet, while many are at least nominal Catholics, the old religious outlook, with its emphasis on guardian spirits, prevails to a surprising degree. The language is still functioning. On the whole, they are about as much deculturated as the Klamath or Walapai.

115 The following notes on some of the informants and interpreters were prepared by the members of the party.

DIVISIONS AND BANDS

I did not try to get a list of former Columbia Salish and Wenatchi bands, but no doubt these tribes were composed of a number of loosely connected bands (possibly grouped into divisions) with headquarters in different localities. Some of the Columbia divisions or bands were as follows: 621 131

1. The .nkeē'us or .s.nkeiē'uscx̣ of Umatilla valley.
2. The Stia'kɛtɛnux̣ or Tiā'kɛtux̣[33] at the mouth and the lower part of Yakima River, and in the Columbia valley some distance above and below.
3. The Stata'kɛtux̣,[34] with headquarters around White Bluffs on the Columbia.
4. The .tskowā'xtsɛnux̣ or .skowa'xtsɛnɛx̣[35] of Priest's Rapids and neighborhood. The band now called Moses-Columbia represents these people, and in fact consists of the remnants of all the Columbia who inhabited the Columbia Valley and east side of Columbia River. Most of them are by origin Priest's Rapids people. They are named after Moses,[36] their late celebrated chief. After the introduction of the horse, this band became famous as horsemen, warriors, and buffalo-hunters.

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[33] This term may possibly have a wider meaning, and may include all the bands along the Columbia, below Priest's Rapids. The Sanpoil have a name Nai'akuschm, or .niā'qtɛcɛn, which appears to have been applied to all the Indians living along Columbia River from the Wenatchi to near The Dalles. The term is said to have been applied to Salish or Columbia speaking bands, but in later days probably included Yakima bands who superseded them. This name seems to be the same as that of the tribe called Akai-chie by Hunt, who found them inhabiting the country around the mouth of the Umatilla River, January, 1812. He describes them as scantily clad, using mantles of skins of animals, and sometimes pairs of sleeves of wolf skins. He further states, "Their lodges were shaped like a tent, and very tight and warm, being covered with mats of rushes; beside which they had excavations on the ground, lined with mats, and occupied by the women, who were even more slightly clad than the men. These people subsisted chiefly by fishing; having canoes of a rude construction, being merely the trunks of pine trees split, and hollowed out by fire. Their lodges were well stored with dried salmon, and they had great quantities of fresh salmon-trout of an excellent flavor, taken at the mouth of the Umatilla." These people differed very much from the Sciatogas and Tus-che-pas whom Hunt had met just previously on the upper Umatilla (probably the Cayuse and allied tribes). These Akai-chie were possibly a part of the Columbia tribe still inhabiting the lower Umatilla and neighboring parts of the Columbia River at that date (see Irving's *Astoria*, ch. XXXVII; also *Handbook of American Indians*, p. 32). The suffix -tcɛn in .nia'kɛtcɛn means, no doubt, shore (banks of a river or lake or a valley). The root part of the word is evidently iā'k, which seems to be the same as occurs in iākɛnna and stia'kɛt, etc. 101 105

[34] Possibly the same name as No. 2.

[35] This term possibly has a wider meaning (see p. 90).

[36] Chief Moses was the best-known and most celebrated chief in his time in eastern Washington. He was over six feet tall, very straight, and weighed in later life, when he had become rather stout, about three hundred pounds. He possessed great influence over all the neighboring tribes and was noted for his wisdom and power of oratory. He was also a great linguist, speaking all the Salish dialects, several of the Shahaptian, and some of the Plains languages. His father, Skate'lko, was also a remarkable chief. He was killed in a battle with the Blackfoot. Moses died an old man, about 1905-06, and was buried at Nespilem, on the Colville Reservation, close to where Chief Joseph was buried in 1904. Mr. McCrossan, former agent at Nespilem, who knew both chiefs well, was of the opinion that Chief Moses was really the greater chief of the two, at least in most respects. He also wielded most power among the Indians, and his word received most attention. 159 622

7: Teit E-5 (1904-9) 1930 Southeast Salish
Flathead; Kalispel;
Spokane

181 The Crow and Cree were tall (slightly taller than the Flathead), and
141 were noted for having good hair. The Piegan were of about the same stature as the Cree and the Crow. They were noted as treacherous and adepts at stealing horses. The Nez Percé and nearest western Salish tribes were considered similar to the Flathead in appearance and size, but there were slight differences in looks between some of the tribes. The Bannock and Cayuse languages are said to have sounded a good deal alike, and were hard to speak correctly. The Coeur d'Alêne was considered a hard language to learn, and the Kutenai still harder.

II. MANUFACTURES

105 Material Culture in General.—As I spent only about a week
177 among the Flathead, and visited the Lower Kalispel and other tribes merely to obtain vocabularies and information regarding tribal boundaries, my notes on the material culture of all the tribes are very meager. As far as my information goes, it shows the Flathead to have had almost all the traits of a typical Plains tribe for about the last 200 years or more. Previous to the introduction of the horse, however, their material culture resembled more closely that of the plateau area. The Salish-*Tuná'ɣe* were probably identical in material culture with the Flathead and neighboring Shoshoni, while the Pend d'Oreilles and other tribes remained more like plateau tribes until a much later date. On the whole, the ancient material culture of the area occupied by the Flathead group appears to have formed a link between that of the Salish tribes to the west and northwest and that of the Shoshoni of the mountains and plains to the east and southeast, although the difference between them was not great. The Flathead, and probably the Salish-*Tuná'ɣe*, appear to have more nearly approximated the eastern Shoshoni, while the other tribes had more leanings toward the culture of the Kutenai, Coeur d'Alêne, and Okanagon. As I have no detailed information on any of the tribes, I have not thought it necessary to treat them separately.

324 Work in Stone, Wood, etc.—It seems that work in stone was confined chiefly to the making of arrowheads, spearheads, knives, and pipes. Probably some pestles, hammers, and mauls of stone were made by all the tribes. They were quite common among the Spokan and Kalispel. Mortars of stone or wood were used by all the tribes.
32 The methods of flaking and working stone appear to have been the same as among the Coeur d'Alêne. Work in wood and bone seems to have been weakly developed, and there was little ornamentation by carving. As far as I could learn, no pottery was made.

531 Painting and Dyeing.—Painting and dyeing were practiced to a great extent. Quills were commonly dyed, and sometimes hides. Ornamentation by dyeing was used occasionally in mats. Painting